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In the Broad Field of Religion

GREAT WORLD-WIDE RELIGIOUS MOVEMENT IS NOW ON ITS WAY

Religion Is Being Standardized
Throughout the World, Says
Evangelist Fred B. Smith

"Regardless of whether organic church unity ever becomes a fact, of two things I am sure; a universal expression of religion is now on its way, gathering force year by year, and religion itself is being standardized throughout the world."

This sweeping declaration is made with emphasis by Fred B. Smith, long chief administrative officer of the religious work of the International Y. M. C. A., who has just returned to New York City from a tour of the globe undertaken for the purpose of carrying to foreign lands the Men and Religion Forward Movement, which had its inception three years ago in the United States and Canada. The campaign which Fred B. Smith and Raymond Robins, assisted by the members of the International Quartet, held in Honolulu some months ago will be long remembered.

"Wherever we went," continued Mr. Smith in recounting the world tour, "we found that multitudes of men—business men, professional men, financiers, artists, mechanics, teachers—were more than ready to throw themselves into religious work when once they understood that the religious work we were promoting concerns itself with the welfare of men, women and children right here on this old planet, the earth, where most of us are grubbing hard for a living, and that it is by no means exclusively concerned with indefinite hopes of an endless hereafter."

"Mind you," he continued, bringing down a big hairy fist on his desk, "we do not minimize, by any means, the purely spiritual side of religious work. But what we have been trying to teach scores of thousands of men in the Pacific islands, in China, Japan, the Philippines, Australia, and South Africa is that, if a religion is worth anything at all, it works practically for the betterment of human beings in their homes, in shops and factories, in public school surroundings, in all forms of public entertainments, in relieving tenement congestion, in assisting an adequate water supply, equable carrying out of the law regardless of whether a man is poor and friendless or rich and powerful. World-Wide-Enthusiasm."

"Young men and old volunteered to serve in their communities under competent committees or direction, and in one land after another they are now quietly, seriously, and I believe, steadily on the job of doing their utmost to abolish white slavery, and black; to remove the filth causing typhoid, the insanitary conditions reaping death's harvest from tuberculosis; and are striking at the arch-vill of modern life—intemperance in alcohol. It is safe to say that nothing said or done in our long journey has been taken up with more determination than the advice to attack poverty, disease and general misery at its very root through carrying into effect the slogan "Down with the saloon," and in this was included, of course, the wiping out of the opium and other drug habits."

In commenting upon some of the impressions he gained during the seven months' tour, Mr. Smith said he must frankly admit that organized Christianity is passing through a very serious test in its relation to the great mass of men.

"Here and there you may find a church with unusual leadership which has already risen to the occasion—to its opportunities; but there are a mighty few of that kind. The religious spirit in some form, lower or higher, has always been present with the vast majority of mankind as far back as history records; and it will continue to exist forever, for some kind of a religious spirit seems to be inherent in human nature."

"The religious spirit will continue to exist, and among many to demand life. But unless the organized expression of religion—the church at large—wakes up to its opportunities to help suffering men and despairing women, the organized church is doomed; doomed to become weaker and weaker, of less influence and importance, and finally to fade away as a memory, a vague reminiscence in the minds of strong men and courageous women who do the work of the world."

"Having tried to make myself clear on that point," continued Mr. Smith with a grim smile, "I wish to add with equal emphasis that never in my life have I seen such whole-souled activity in individual churches and in federal churches of one city after another as during the last two years. Regardless of denomination or sect, they are now realizing that they have problems to grapple with which vitally affect human life, health and happiness every day in the year. The day when religion was confined to a beautiful service within the thick walls of some time-scarred cathedral has gone and gone forever, I hope."

"Let me give an illustration. When we arrived in Kioto, the ancient capital of Japan, some of the visiting Americans doubted whether the local committee of Kioto residents had been wise in securing for our principal meetings the largest auditorium available in the city. We could not tell in advance whether the men of Kioto cared to attend the meet-

ings and hear what the visitors had to say, or to discuss with them questions relating to a life of righteousness in action, right there in Kioto. Well, we were somewhat surprised. When we arrived at the auditorium the first evening we found it jammed inside, and outside was an enormous crowd of Japanese men who actually were struggling to get to the doors. The committee in charge hung out a sign, saying that the hall was filled and that no more could get inside, but the men outside did not believe it possible, and insisted upon being allowed to enter.

Clergy Must Wake up. "Then the committee (supposing the crowd did not really know what was going on) put up another sign saying that it was a religious meeting, and the crowd cheered and insisted on getting in just the same; shouted that's what they came there for, and they wanted to know what the Americans had to say regarding the practical working out of the Christian religion. Exactly the same thing occurred when we got to Manila, where we had the largest building in the city."

"That does not look to me," Mr. Smith remarked thoughtfully, "as if interest in religion had died out altogether from men. But I wish to add that in every country we visited the same discussion was going on that is going on here in America—the relation of man to the church as an organized institution; and we found the same logical sequence. Wherever the church really serves men, spiritually, mentally, physically, men value it and support it and work with it. At the close of a six days' campaign in Melbourne, where nearly 22,000 men attended the various meetings, the lord mayor of the city said to me: 'We have been amazed here to see the tremendous interest in the religious spirit shown by the men of Melbourne. You and your associates have filled the town hall day after day, discussing phases of this one topic, while we have never been able to do it for a corresponding period upon any political theme that has ever been brought forward.'"

At Manila, Mr. Smith and Mr. Robins visited the Chinese community, and through interpreters addressed several thousand residents there. Some of those present wanted to know what would be a good thing to start out with, and when Mr. Smith suggested that a Chinese Y. M. C. A. be formed, with all the religious, educational and social features usually included, the entire audience arose and cheered its approval and decided to get to work on the proposition.

"It was a particularly apt moment to make the suggestion," Mr. Smith says in referring to the matter, "for the athletic features of the Y. M. C. A. will certainly appeal to the men at present, and with these features can be taken up those that are distinctly religious, educational and social."

In Japan the Americans found the heartiest kind of a welcome, for the Men and Religion movement in the United States and Canada was well known over there. Mr. Smith says that he heard and saw nothing which would lead him to think the great mass of intelligent Japanese have any but the friendliest feelings for the United States, although he was there at the time of the excitement over the passage of the Webb anti-alien land holding bill. The Y. M. C. A. of China is so well organized that it was able to prepare thoroughly for the visit of Mr. Smith and Mr. Robins and their associates. Mr. Smith, however, reports that in Australia, where labor legislation is perhaps more influential than it is in any other place in the world, it was with the greatest difficulty that even Raymond Robins, with his long record of work for the laboring man, could get as much as a hearing from labor union assemblies. On the other hand, when the Americans reached South Africa, they found exactly opposite conditions.

Not merely were business and professional men in South Africa interested actively in the program of work laid out, but news of the affair spread to unexpected quarters. A few days after arriving in Johannesburg, Mr. Smith received a call from the head man of a kral of 6,000 Zulus—a big, powerful fellow of commanding presence. Through an interpreter, the head man said that he had heard of the strangers who had come to his country to help make life happier for Zulus as well as for Englishmen; and he invited Mr. Smith to his hut for a talk about the matter. Mr. Smith went, and he says that the time spent in the hut of the head man, the leader of 6,000 Zulus, was one of the most impressive episodes of his life.

In reviewing his world tour, Mr. Smith said that one of the hopeful features he saw, especially in the east, was the fact that churches are pulling together, working for the common good, as they never have in the United States. The Men and Religion Forward Movement of the United States and Canada is now in its third year. The actual campaigns of instruction and inspiration formally ceased with the Carnegie Hall conservation congress in April, 1912. But the movement is to continue until April, 1917, having left definite programs of work and recommendations for betterment in each of the seventy American cities in which campaigns were held.

'PRODIGALS' TO BE SUBJECT OF DR. BRODIE

Taking as his subject "The Prodigal Daughter," Dr. Andrew Melrose Brodie, pastor of the First Presbyterian Church of Wichita, Kansas, who is spending the summer in Honolulu, will speak in the Bijou theater tomorrow evening at the fourth of the series of mass meetings being conducted under the auspices of the Inter-Church Federation.

Have you ever heard of the prodigal daughter? One hears a great deal about the prodigal son and the fatted calf which was killed for him upon his return home. But what about the prodigal daughter? Somehow or other, very little is heard concerning her; she forms a subject over which most preachers pass. But Doctor Brodie believes that such action on the part of those preachers is not a square deal, and he is going to tell about her at the meeting tomorrow evening. He will give his ideas as to how she became a prodigal daughter, and he will also have something to say about some things not to do.

Such a topic as this should draw a large attendance, and the committee in charge of the series of meetings wants 1000 men and women to be present at the Bijou theater tomorrow to hear what the visiting minister will have to say on the subject. It is safe to say that it will be the first sermon ever delivered in Honolulu concerning the prodigal daughter. These meetings are open to the men and women of the city, whether members of churches or not.

SUNDAY SERVICES

CENTRAL UNION CHURCH
Rev. Doremus Scudder, D. D., Minister; Rev. Amos A. Ebersole, Associate Minister.

9:50 a. m.—Bible School. Mr. Vaughan MacCaughy, Superintendent.
11 a. m.—Morning Worship. Sermon by Rev. Andrew M. Brodie, D. D. of Wichita, Kansas, "Living True to the Truth."

There will be no evening services in this church. The congregation is urged to join in the Union Evangelistic service in the Bijou theater.

FIRST CHURCH OF CHRIST, SCIENTIST
All services held in the Odd Fellows Building, Fort Street.

Sunday services, 11 a. m. Subject, "Christ Jesus."
Sunday school, 9:45 a. m.
Wednesday evening meetings, 8 p. m. Free reading room, Odd Fellows' building, Fort Street. Hours, 11 a. m. to 1 p. m. All welcome.

CATHOLIC CATHEDRAL
Fort street, near Beretania. Rt. Rev. Libert, bishop of Zeugma, pastor; Father Maximilian, provincial. Sunday services, 6, 7, 9 and 10:30 a. m. and 7 p. m. Low mass daily, 6 and 7 a. m. High mass Sunday and saints' days, 10:30 a. m.

FIRST METHODIST E. CHURCH
corner Beretania and Victoria streets. Rt. Elmer Smith, Pastor. Telephone 3252. Parsonage adjoins church. The regular services of the church are as follows:

Sunday School, 9:45 a. m.
Men's Bible Class, 9:45 a. m.
Preaching Service at 11 a. m.
Epworth League Service at 6:30 p. m.
Wednesday Prayer Meeting, 7:30 p. m.

The Men's Bible Class is taught by Judge Quarles, and all men will receive a cordial welcome at this class. Sunday School will take place at the usual hour. The pastor will preach at the 11 a. m. service, and the soloist will be Miss Bertha Kemp. Epworth League at 6:30 p. m.; leader, Mr. Lloyd R. Kilham, associate secretary at the Y. M. C. A., where he has charge of the devotional work. This service will close promptly at 7:15 o'clock, in order to allow those attending to reach the Bijou theater in time for the Union service there, where Doctor Brodie will preach.

If you do not go to Sunday school elsewhere, we invite you to join one of our classes. You will find the hour not only an enjoyable one but a profitable one. The Men's Bible Class is taught by Judge Quarles and all men will receive a cordial welcome at this class.

Ours is a People's Church. People from every walk of life will find a cordial welcome awaiting them at all our services. You will find here a beautiful, well-ventilated church building, a homelike atmosphere, good music by a chorus choir, evangelical preaching, and inspiring and helpful devotional services. Tourists and settlers, strangers and the well-knowns, malcontents and kamahānas, are all alike urgently invited to enjoy all the privileges of the church. "Come thou with us and we will do thee good."

REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

Church located on King street, one block Ewa of Thomas square.
Sunday School, 9:45 a. m. classes adapted to all ages, and adult class in both English and Hawaiian. I. H. Harbottle, superintendent.
Morning worship, 11 a. m., sermon

PASTOR FROM NEW YORK IS VISITOR HERE

Numbered among the prominent religious workers who have visited in Hawaii during the past several months is Franklin M. Goodchild, D. D., pastor of the Central Baptist church of New York city, who, in company with Mrs. Goodchild, is spending two weeks in Honolulu, being registered at Alinahau. Franklin M. Goodchild, Jr., who accompanied his parents to this city, left for the mainland in the Manchuria Tuesday, en route over the Canadian Pacific railway to De Land, Florida, where he will enter the senior class at Stetson university.

Mr. and Mrs. Goodchild are en route on a tour of the world, and following their stay in Honolulu will go to Japan, China, the Philippines, Burma, India, Egypt, Europe and returning to New York within a year. They left New York July 2, traveling from there to Los Angeles, where Mr. Goodchild delivered an address before the Christian Endeavor convention, which was attended by more than 10,000 persons.

In Hawaiian and English by John Mahuka.

Zion's Religio-Literary Society at 6 p. m. A systematic study of Latter Day Revelation and a normal course on the Book of Mormon is being conducted, supplemented by a musical and literary program. James Puuohau, president.

Evening worship at 7:30 o'clock; sermon in English by Elder McConkey.

Those who are seeking the Old Jerusalem Gospel will indeed be welcome with us. Honest investigation invited.

ST. AUGUSTINE'S CHAPEL
Ohua lane, Waikiki. Rev. Fr. Valentin, pastor. Sunday services, 9 a. m.

CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS
1704 Lusitania street. Sunday services, 11:45 a. m. to 1 p. m. Sunday school, 10 a. m. Young Men's and Young Ladies' Improvement Association meets Sunday evening at 7:30 o'clock. Ladies' Relief Association meets Friday at 10 a. m.

THE CHRISTIAN CHURCH
King and Alakea streets. David C. Peters, minister.

Tomorrow morning at the 11 o'clock meeting Minister Peters will give the twenty-second sermon in the series on the "Humanity of Jesus." There are three more in this series and then will begin a series on the social teachings of Jesus and their bearing upon this present-day life. There will probably be some close searchings of the hearts of men in this next series.

The evening services are continuing as twilight meetings held at 6 o'clock and the sermons are evangelistic.

EPISCOPAL CHURCHES
St. Andrew's Cathedral—Emma street, near Beretania. Rt. Rev. H. B. Restarick, bishop; Rev. Canon Wm. Ault, vicar. Sunday services, 7 and 11 a. m. and 7:30 p. m. Sunday School, 9:45 a. m. Hawaiian congregations, Rev. Leopold Kroll, pastor. Sunday services, 9:15 a. m.

St. Clement's Church—Wilder avenue, corner Makiki. Rev. Canon Usborne, rector. Holy Communion, 11 a. m.; evensong, 7:30 p. m.

St. Elizabeth's Church—Corner King street and Pua lane. Rev. W. B. Potwite, pastor. Sunday services, 7 and

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But the same scenery, the same weather, the same precipices, waterfalls, tree ferns and volcanoes are still here, at your service, for little money and less effort. Railroads and autos take you anywhere. Hilo and vicinity has more varied and spectacular scenery per square foot than any equal area on God's footstool.

Ask any member of the Ad Club or of Co. D, First Infantry, for particulars.

Hilo Board of Trade

P. S.—See Hawaii first.

11 a. m. and 7:30 p. m. Korean services, 2:30 p. m.

St. Mark's Mission—Kapahulu road. Rev. Leopold Kroll, priest in charge. Services: Holy Communion, first Wednesday each month, 10 a. m.; morning prayer and address, other Wednesdays, 10 a. m.; Sunday School and children's service, 3 p. m.

Epiphany Mission—Tenth and Palolo avenues. Rev. F. A. Saylor, priest in charge. Services—First and third Sundays, 7 a. m., 11 a. m. and 7:30 p. m. Second, fourth and fifth Sundays, 11 a. m. and 7:30 p. m. Sunday school every Sunday at 10 a. m.

Holy Communion first Sunday of the month.

GERMAN LUTHERAN CHURCH
Beretania avenue near Punchbowl street. Sunday services at 11 a. m. and on last Sunday of each month at 7:30 p. m. Sunday school at 9:45 a. m.

KAUMAKAPILI CHURCH
Rev. H. K. Pospo, Minister. 10 a. m.—Sunday School, International Sunday School Lessons. Mr. S. K. Kamalopili, superintendent. Hawaiian department, Mrs. L. G. Marshall, English. 6:30 p. m.—Christian Endeavor. Service Wednesday at 7:30 p. m.

The regular monthly services in English will be held at Kaumakapili Church tomorrow morning, beginning at 11 o'clock. Rev. Robert B. Whitaker will speak. A cordial invitation is extended to the public.

KAWAIAHAWO CHURCH

Corner King and Punchbowl streets. Sunday services 11 a. m. and 7:30 p. m. Sunday School, 10 a. m. Prayer meeting Wednesday at 7:30 p. m.

SEVENTH DAY ADVENTIST CHURCH

767 Kinan street. Robert McKeague, acting pastor. Services Saturday at 11 a. m. and Sunday at 7:30 p. m. Sabbath School at 10 a. m. Services Wednesday at 7:30 p. m.

SALVATION ARMY
Regular services held in Salvation Army Hall, Nuuanu street, between Merchant and Queen streets. Every evening at 8 p. m.

Friday, 8 p. m. Y. P. I.
Sunday, 10 a. m.—Sunday School; 11 a. m.—Holiness meeting; Sunday School at 2:30 p. m. School and Liliha street; Sunday School at 3:30 p. m. Mission; Sunday School at 10 a. m. and 3 p. m. at Liliha street; Sunday School (Korean) at 3 p. m.

Ensign S. Manhart, officer in charge.

ITALY IS BUILDING LARGE AERIAL FLEET

MILAN.—A large number of military aeroplanes are now being constructed in Italy with funds raised by national subscription. When this program is completed Italy will have 300 military aeroplanes. Dirigibles also will be built.

TRY "GETS-IT."—SEE EVERY CORN VANISH!

The Corn Cure on a New Plan—Gets Every Corn Quick and Sure

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way—the new-plan corn cure, "GETS-IT." Watch it get rid of that corn, wart, callous or bunion in a hurry. "GETS-IT" is as sure as time. It takes two seconds to apply—that's all. No bandages to stick and fuss over, no salves to make corns sore and burn true flesh raw and red, no blisters, no more knives and razors that cause blood poison, no more digging at corns. Just the easiest thing in the world to use. Your corn days are over. "GETS-IT" is guaranteed. It is safe, never hurts healthy flesh. Your druggist sells "GETS-IT," 5 cents per bottle, or direct if you wish from E. Lawrence & Co., Chicago.

PRETTY SOCIETY GIRL PROSPECTS FOR GOLD

(By Latest Mail)

PASADENA.—Delving deep in earth, rock and stream in an effort to locate the gold mine discovered by her grandfather, John Easton, in the early days of California, petite Miss Frances Leighton, daughter of Mr. Leighton, of Oakland, and leader of Oakland's younger social set, is putting in twelve hours a day in the Sierra Madre range, back of Mount Wilson, with pick and shovel, and declares she enjoys it.

Easton was killed by a fall of rock in 1849, and scribbled a note indicating his find, but up to this time no one has been able to discover the rich hole. Miss Leighton, however, has entered the wilds alone, save for her two big wolf hounds, and now she will find the mine, or die in the attempt.

She built a log cabin all by herself and declares she is not lonely; her books furnishing a diversion at night, and her work in the daytime occupying all of her time.



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